אבן לראש פנה

THE

JEVV

TURNED

CHRISTIAN:

OR, THE

Corner-Stone:

WHEREIN IS

An assertion of Christ being the true

MESSIAH.

By *JOHN JACOB*, formerly a *Jew*, but now turned a Christian.

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To His most Excellent and Sacred Majesty,

CHARLES *the second, by the Grace of God, King of* England, Scotland, France *and* Ireland, *Defender of the Faith.*

To the Most Reverend Father in God, William *Lord Archbishop of* Canterbury *his Grace, Primate and Metropolitan of all* England.

And to the Right Reverend Fathers in God the Bishops, the Reverend the Deans and Doctors in Divinity.

שְׁלוֹם מְשֹׁר שָׁלוֹם

IN *all humility, I present this Book to your Majesty, and to you Most Reverend, Right Reverend, Archbishop, Bishops, Deans and Doctors of the Church of* England: *'Tis no wonder I joyn your Illustrious Majesty with persons spiritual, because as well the Head must not be separated from the Members, as the Nourishers of the Church, from them who are the*

Light of the World, and the builders of Jeru-salem.

I beseech (therefore) your Most Sacred Majesty to accept of this present (as Cyrus *did of a little cold water from his Subject) And you Spiritual Lords, as a testimony of my true Conversion.*

Your Most Illustrious Majesty, and of the rest,

— Most Humble Client and Servant,

John Jacob *a converted Jew,*

M. Polander.

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LET *Epicure* exalt his ſenſuality, and others ſet up as an Idol ſome kind of vain and periſhing felicity for their chiefeſt good; yet mans principal good is God: not only becauſe he is the only good, yea, goodneſs it ſelf; but becauſe the Soul can have no full ſatisfaction

in any thing beſides Him who is the end of all things: *For of him, and through him, and to him are all things*, Rom. 11. 36.

The Lord *hath made all things for himſelf; yea, even the wicked for the day of evil*, ſaith *Solomon*, Prov. 16. 4: If *all things*, then eſpecially *Man*, into whom he implanted his own image; *if the wicked*, then to be ſure him that hath put on the new man, *which is renewed in knowledg after the image of him that created him*, Col. 3. 10. if for *himſelf*, then one may ſafely conclude, there can be no quietneſs in the Soul (which naturally aimeth after its good) until it cometh to reſt in Him, who is the chiefeſt portion of *David*.

So that all the pleaſure of this world, yea, of all other things, beſides God, are contained in that ſhort, but weighty periphraſe of *Solomon*, הבל הבלים, *Vanity of vanities*, Eccl. 1. 1; and are to be compared to the Mule of *Abſolom*, who after he had carried his Maſter a long time up and down the world in pleaſure and riches, goeth under the thick Oak-boughs of everlaſting peril, and having hanged him, goeth his ways, 2 *Sam.* 18. 9.

What-

Whatsoever is created, must either vanish, or be polished and brought to a better perfection by an outward cause, and for that reason it cannot satisfie the desires of the Soul, which is one of the most perfect creatures that God ever formed, and so a co-heir of that same felicity with Angels; yea, the Soul being immortal cannot hint at any thing which is subject to mortality, or at least cannot be brought to that same nothing from whence it had its off-spring but by the power of the Everlasting.

Let then this be a true and un-overthrown principle, That *God is the chiefest good of a man*, and that for this reason it is the duty of every one, *to acquaint himself with God, and to be at peace, that thereby good may come unto him*, Job 22. 21.

But as in all other things, so likewise in coming near unto God, and to the enjoyment of those riches which are in him, there is some means, for which every one ought to search.

Before *Adam* had fallen and brought all his Children into a *præmunire*, and the guilt of that same transgression he committed, he needed no other but his own righteousness to get (by that) the enjoyment of his Maker, being it

is ſin only that makes a ſeparation betwixt us and God, and brings upon us its reward which is death, according to Gods proclamation; *In the day thou eateſt thereof,* מות תמות, *thou ſhalt dye with death,* Gen. 2. 17.

But after his fall, and the entrance into a Covenant, it was, and it is impoſſible, for any one to arrive to the enjoyment of the Almighty by his own righteouſneſs, being we are by nature (*viz.* corrupted) enemies of God, and turn our back to his Commandments and callings upon us. So that here, inſtead of natural and concreated perfection, muſt ſucceed Grace attended by the promiſe, grounded upon the *bleſſed ſeed*; of which the Almighty ſpeaks, Gen. 3. 15, *I will put enmity between thee and the woman, between thy ſeed and her ſeed, it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.*

The Almighty God having from eternity foreſeen the fall of *Adam*, decreed out of his infinite mercy to ſuccour him and his poſterity, by the death and ſatisfaction of his own Son, *whom he hath ſet forth to be a propitiation through faith in his blood,* &c. *Rom.* 3. 25, 26. And for that ſame reaſon, immediately after the

the fall of *Adam*, he doth not only promiſe him a Saviour, but likewiſe declareth by an inſtitution of a *ſacrifice*, and by the words of *Gen.* 3. 8, 22, *And the Lord God ſaid, behold, the man is become as one of us, to know good and evil.*

The firſt offering we read of in the Scriptures, is the offering of *Abel*, *Gen.* 4. 4, *Who offered unto God a more excellent ſacrifice than Cain, by Faith*, Heb. 11. 4.

Now Faith preſuppoſeth a promiſe and a commandment, becauſe it cometh by hearing, and hearing by the word of God, *Rom.* 10. 17. But we find no expreſs commandment given to *Abel* for to offer Sacrifices; therefore we muſt either yield to the Papiſts, *a free ſervice* to be admitted of, or elſe make the aforeſaid words of the Apoſtle to be true, and find out an inſtitution of ſacrificing (before ever *Abel* had offered) made by God himſelf, whoſe doings are a rule of our faith and obedience. So then methinks I may find the firſt inſtitution of it, *Gen.* 1. 21, *Unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and clothed them.*

Thoſe

Thoſe skins could not be of any torn Sheep by the cruelty of the wild Beaſts, by reaſon vanity had not yet over-ſwayed the World; nor skins of Cattel kill'd for the uſe of *Adam*, becauſe he was bound to eat only of the Herbs, *Gen.* 1. 29. So that I may probably conclude, they were the skins of ſuch Cattel as were kill'd by the Commandment of God for ſacrificing, that ſo the promiſe of the bleſſed ſeed might be confirmed by an external worſhip, adumbrating the propitiation of Chriſt, with whoſe righteouſneſs *Adam* ſhould be clothed as he was by the skins, that ſo he might appear in the eyes of the Lord, not only free from debt, but alſo in holineſs.

As touching theſe words, *Gen.* 3. 22, *The man is become as one of us, knowing good and evil*; they are worthy of obſervation, and comfortable to them that ſearch after Chriſt and his goodneſs.

They are ſurely ſpoken in the Council of the Holy Trinity, by reaſon they are ſpoken as unto equals, and then they are ſpoken as to one of that Council; *as one of us*, ſaith God, which cannot paſs upon any elſe beſides *Chriſt*, who already in *idea* had the knowledge of the experi-

perimental evil, that is, of passions and afflictions which he was ordained to suffer for us. *For we have not an High-Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin*, Heb. 4. 15.

So then none can come to the enjoyment of God, but he that is under the Covenant of Grace; and by no other means, but by faith in him who is called *the messenger of the Covenant*, Mal. 3. 1, by reason of his being sent into the world for the fulfilling of those conditions which the Covenant doth require by him *who is the Angel of Gods presence, Isa. 63. 9*; by reason God sheweth all the kindness unto men by, and in him, because his countenance in this case signifieth his loving propension, by him who is the Son of God, in whom we must trust, *and kiss him lest he be angry, and we perish from the way*, Psal. 2. 12. That is, by Christ, *who is the author and finisher of our faith*, Heb. 12. 2, and *without whom there can be no salvation*, Act. 4. 12; and so consequently no enjoyment of the chiefest good, which is God. And this is the reason, that the Almighty and just God hath not only dispersed the Nation

of

of the *Jews*, which was *a peculiar treasure unto him above all people*; *a Kingdom of Priests, and an holy Nation*, Exod. 19. 5, 6, but likewise *hath broken them off as branches, and cut them out of the Olive-tree*, *Rom.* 11. 17, 24; that is, *from Christ*, because they would not enter into that Covenant of Grace which God proposed in his own Son, but rejected the Son and the Covenant, and so became *Lorachama* and *Loammi*, Hos. 1. 9.

It is observable from the beginning, that the *Jews* have always been a stiff-necked people, and such as did ground their salvation more upon their own righteousness, than the mercy of God in Christ; and thence proceeds the complaints which God maketh of and about them, and that great work the Apostle *Paul* did undertake to shew them, *there was no justification by the works of the Law*, Rom. 9. 30, 31, 32, 33, and many other places. For when God (after he had brought them out of *Egypt*) would have renewed his Covenant with them, which he had made with their Father *Abraham*, he had no mind to enter into a Covenant of Works with them (which they had already implanted in their hearts by nature) but

but into a Covenant of Grace, as we may see by two or three Arguments.

1. When God had charged *Moses* to sanctifie the people, that they might be ready to receive the conditions of the Covenant, he saith, *if they would keep his covenant, they should be a peculiar treasure*, &c. *Exod.* 19. 5. Which to be Evangelical, and a meer effect of the Covenant of Grace, the Apostle doth plainly shew, 1 *Pet.* 2. 9.

2. The preface before the decalogue is Evangelical likewise, *Exod.* 20. 2, *I am the Lord thy God.* Now that God cannot be said to be the God of any Man, People, or Nation, but by vertue of the *Covenant of Grace*, is plain through all the Scriptures.

3. *The Law was ordained by Angels, in the hand of a Mediator, Gal.* 3. 19, That is, in the hand of Christ; because *there is but one Mediator between God and man, the man Christ Jesus*, 1 *Tim.* 2. 5. And whatsoever is one, is indivisible (and cannot be communicated to any other) but Christ cannot be a Mediator of the Covenant of Works.

Now the *Jews* proud by nature, and confident of their own righteousness, change the order of Gods purposes, and so by their ratihabi-

tion makes a Covenant of Works out of a Covenant of Grace.

When God entred into a Covenant with *Abraham*, he uſes two kinds of expreſſions, but both of the ſame nature; the *1ſt* is *Gen.* 15. 1, The word of the Lord came unto *Abraham* in a viſion, *Fear not Abraham, I am thy ſhield, and thy exceeding great reward.* The *2d. Gen.* 17. 1, The Lord ſaid unto *Abraham, I am the Almighty God; walk before me, and be thou perfect.* And then God promiſed him Chriſt, and likewiſe not only *an innumerable multitude of poſterity*; but alſo the everlaſting happineſs unto his ſeed, *Gen.* 15. 5. כה יהיה זרעך which *Hebrew* word כה ſignifieth not only a ſimilitude, but alſo a place: that is, look now towards Heaven, כה, there ſhall thy ſeed be, and tell the Stars, כה, ſo ſhall thy ſeed be.

Let us now obſerve the order of Gods words, and of *Abrahams* proceedings: *God profeſſeth himſelf to be his ſhield, his reward, his God*, and then exacts an obedience from him, *walk before me*, ſaith he, *and be perfect.* And upon that *Abraham* he believed firſt, *And Abraham believed in the Lord, and he counted it to him for righteouſneſs, Gen.* 15. 6. He believed

ved that God was his God, and not only able, but willing to perform that which he had promiſed; and then being ſupported by God through his Faith, did work the works of righteouſneſs. There *Abraham* obſerved the order of the Lord, and did not boaſt of his own righteouſneſs or ableneſs to perform thoſe things which God did require of him, as the *Jews* did in the Wilderneſs (unto whom God did propoſe his Covenant, according to that ſame order he did unto *Abraham*, ſaying, *I am the Lord thy God, thou ſhalt not, &c.*) who after the propoſing of Gods Covenant, returned preſently, *All that God hath ſpoken we will do*, *Exod.* 23. 2, ſetting their works before their faith. And although their fooliſh ratihabition could not diſanul the Covenant made with *Abraham*, and confirmed by God in Chriſt, That it ſhould *make the promiſe of of none effect*, *Gal.* 3. 17, which was adumbrated or ſhadowed by the ſacrifices and offerings under the diſpenſation of *Moſes*; yet God in many places doth reflect upon their agreement, and makes them aſhamed of the conceit of their own righteouſneſs; as when he ſays, *Iſa.* 5. 4, *What could have been done more to my*

vineyard, that I have done in it? Wherefore, when I looked that it should bring forth Grapes, brought it forth wild grapes? Surely God could have done more to his Vineyard, than those outward helps of Grace which he doth speak of in the following verses, That is, he could have *written his Law in their hearts, and in their inward parts, Jer.* 31. 33, If he had not reflected on himself, in saying so upon the Covenant of the Law, made thus, and of that nature by their own agreement. "So I con-
"clude, *That the Jews (of whom I am, as con-*
"*cerning the flesh)* have been from the begin-
"ning a stubborn people, conceited of their
"own righteousness, and so minding no spiri-
"tual help, nor willing to receive Christ, and
"to believe in him in the day of his appear-
"ance in the flesh, and for that utterly reject-
"ed from God, and dispersed thorow all the
"World, having no certain mansion, but the
"whole world for their Fathers Land.

So then having well considered, that the chiefest good of a man is God, and that none could attain to the enjoyment of him, but by the (King) *Messiah*, which is Christ; it was high time for me to look after my salvation,

and

and to search well what the *Messiah* should be if he was come, and for what he should come, and if Christ in whom Christians believed was the true Messiah.

Therefore many a time did I enter into my self, as one that was abstracted from all opinions, and having rejected the vail of *Moses*, did consider by what way I might obtain the salvation of my soul and body, and so take hold of that good which exceeds all things of the world. And indeed by many weighty Scriptures, and by the fulfilling of them, I was sufficiently perswaded that the *promised Messiah* was come, and that *Jesus* was the same, who is the *Son of God, and the brightness of his glory, and the express image of his person, upholding all things by the word of his power, who when he had by himself purged our sins, sat down on the right-hand of the Majesty on high*, Heb. 1. 3. Therefore my only desire was to joyn with them that professed him, and believed in his name; and albeit I saw many different opinions amongst Christians, yet considering that amongst the *Jews*, where the Church hath been formerly, were many Sects, and amongst all of them, one must be true (*viz.* which believed

lieved according to the promise, and did according to the Law) I was stedfast in my first resolution, and my only desire was to be a living member of Christ, as of a Saviour and a Prince of the world. And seeing those Churches which are called Protestants, did exactly believe according to the rule of Scriptures, I resolved to adjoyn my self to them, and to partake of the same benefits as they.

But because I could not make a publick profession of my Fairh in *Poland* (where I was born) where they are almost all Papists, and hate the Protestants above the Jews, yea, above the Heathens themselves ; I stayed until I had a convenient occasion to embrace Jesus publickly, and to make my brethren partakers of my joy in Christ :

And it happened so, that being here in *London*, my eyes were opened dayly more and more, and I thought my self bound not to defer any longer, but to obey the calling of my God, as soon as ever possible;

Because it is a work of that *great salvation*, Heb. 2. 3, unto the performance of which, every one is to hasten without delay ; *To day if ye will hear his* (Gods) *voice, harden not your hears*

hearts as in the provocation, and as in the day of temptation in the wilderness, Psal. 95. 7.

Therefore I rejected the Jewish superstitions and Rabbinical dreams, and entred my self into the Church of Christ, being baptized by the name of *John Jacob, In the name of the Father, the Son, and the Holy Ghost,* (God, one in essence, and three in persons) *to whom be Glory and Honour for ever, Amen.*

But now it will be my duty to shew by what means I was perswaded to Christianity, and that as short as ever I can.

First then, I was convinced that the true Messiah was come, by these Arguments:

1. We read, *Gen. 49. 10, The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.* This was the Prophecy of *Jacob* concerning the Messiah, according to the confession of the Jews themselves. Now the Scepter is departed from *Juda*, for the Jews have no King, and so consequently no Government in *Canaan*; their Law-givers are destroyed, being that great Sanhedrim is no more *in esse*, and so it must needs follow, that the true Messiah is come. But the Jews use here to except, 1. That

1. That by the word שבט in the original, is not to be understood a Scepter, but a rod, as in *Psal.* 2. 9, *Thou shalt break them with a rod of iron* בשבט ברזל, That is, the Jews must be in great persecutions and chastisements under the Government of Heathens, until *Shiloh* come and deliver them out of their hands; and therefore they say, this Argument is of no value.

2. They say, suppose it should be expounded by the word Scepter, that nevertheless it could not pass upon Christ, being the Scepter of *Juda* was taken away before ever Christ came; whereas the Text saith, *The Scepter shall not depart from Juda until Shiloh come.*

But as for the first exception, I answer,

1. The word שבט is indifferently taken for a Rod, and for a Scepter; because a Rod or a Staff, is as well a token of Supremacy and Government as a Scepter is.

2. That in this place it cannot be taken thus as they say; for a Rod of anger and chastisement, but it must be taken for a Scepter or Rod of Superiority; by reason the next words, *viz. nor a law-giver from between his feet*, doth determine the first, being it is proper to a Law-

Lawgiver to have a Scepter, as a sign of his power over others. And

3. The word in the second *Psalm*, may be expounded likewise by a Scepter, by reason God promiseth unto his Son the Heathens for his inheritance, and the uttermost parts of the earth for his possession; and then he endueth him with an Iron Scepter to signifie his dominion over them, and an administration of his soveraignty, not only in mercy and meekness, but also in justice.

As for the second exception, I answer:

1. Although Christ came into the World at that time when the *Romans* had their Deputies at *Jerusalem*, and when the *Jews* were subject to the Emperour; yet still the *Jews* had their own King, and were ruled by their own Laws, Sanhedrim not being abolished, nor any of their priviledges disannulled or diminished till after their great Rebellion, when *Titus Vespasian* and his Son having besieged *Jerusalem*, took the holy place, destroyed the City, dispersed the people, and made their Law void and of none effect: and from that time till this day, the *Jews* could not recover the Throne of their own King for to be ruled by

him, or the Law of their Nation nor had any Vision, Revelation or Prophet, but are quite rejected as an abomination in the eyes of the Lord. Now at that time Christ came; nor had they lost their privilegd of Superiority, until he came and had performed his message (in the world) for which he was sent from above.

2. It is observable, That *Josephus*, a Jewish Historian, writes, That until the desolation of the City, in the place of the meeting of the great Sanhedrim, there was a material Scepter made of Gold, hanging in the midst of their Congregation. So that if they will take a Scepter, considered either materially or formally, it was not departed from *Juda* until *Shiloh* came, which is *Christ our blessed Saviour*, a King of all kings, and a Lord of lords, who doth rule his spiritual *Israel* with a spirit of meekness, until he shall give over his Kingdom to his Father.

2. The second Argument is in the Prophecy of *Haggai*, *Chap.* 2. 6, 7, 9, *Thus saith the Lord, yet once it is a little while, and I will shake the heavens and the earth, the sea and the dry land, and I will shake all nations, and the desire of all nations shall come, and I will fill this*

this house with glory, saith the Lord of hosts: the glory of this latter house shall be greater than the former, saith the Lord of hosts. We know very well the magnificence of the Temple of *Solomon* was greater, not only in respect of its pompous buildings, but also in respect of the things contained in it: and yet the Lord saith, *The glory of this latter House shall be greater than the former*; there was wanting the Ark of the Covenant, the *Urim* and *Thummim*, the extraordinary revelations were ceased, the fire from Heaven was gone, and the Tables of the Law were lost, and the structure it self, by a great deal, was not to be compared with the Temple of *Solomon*, which was at last utterly destroyed and abolished. Where is then the fulfilling of that Prophecy? Surely we can find it in nothing else, besides in that, that the true Messiah himself appeared in the flesh, and entred into the Temple according to the promise, *Mal.* 3. 1, *And the Lord whom you seek shall suddenly come to his Temple*; he who is the desire of all Nations. And so the glory of the second Temple was greater than the glory of the first, in as much as created things are far below the Creator himself, whose extraordina-

ry appearance added more to the price and estimation of the second Temple, than all Gold and Silver could do to the Temple of *Solomon.* The *Jews* themselves do not deny these words to have been said of the Messiah, and that his coming should be the cause of that extraordinary glory of the Temple: if so, why do not they believe that the Messiah is come already, being the Temple is destroyed utterly?

Their exception is, that namely, those words are to be understood of a third Temple which is to be builded; but it is of no value, being the words are so plain and evident, that they cannot be perverted into any other sense or meaning, but that which I have proposed: *The glory of this latter house,* (as pointing with a finger at it) *shall be greater*; and in the 3*d Verse* of the said Chapter, saith the Lord, *Who is left among you, who saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it, as nothing?* There he compareth this last House with the first, and of this last House which the Elders saw with their eyes, the Lord saith, *The glory of this latter, &c.*

Those

Those dreams which they have about building a third Temple, taken out of *Jacobs* sleeping sweetly, and dreaming at *Bethel*, are not to be considered, and so I will pass them by with silence.

The third Argument is out of the Prophecy of *Micah*, *Chap.* 5. 2, *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah; yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from old, from everlasting.* Which words do not only shew the nature and condition of the Messiah, but also the place where he should be born. Touching his nature, I will write of it afterwards; but as for the place where he should be born, it is *Bethlehem Ephratah.* Now this City is gone and turned into Ashes, therefore it must needs follow, that either the Messiah is come into the World many hundred years ago, or else this Prediction or Prophecy is false. But to ascribe falseness to the Spirit of God, who is the Spirit of Truth, is only of that stubborn people that sin against him (which are *Jews*); therefore my conclusion must be true, that the Messiah is come.

4. The

4. The fourth Argument is in *Daniel*, *Chap.* 9. 24, 25, 26, 27, *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and build Jernsalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublesom times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined, and he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblations to cease.* Here in these words is determined the time of the Messiah his coming, and of his suffering; and after that, should follow his death.

In short, By those Seventy weeks *vers.* 24, are understood 490 years, because a prophetical

cal day is taken for a year, according to the phrase of the Spirit, *Lev.* 25. 8.

The former sum of 490 years is distributed into 7 weeks, and 25 or 49 years, and into 62 weeks, or 434 years, into a week or 7 years. The events of the 49 years, are handled in 25. The events of the 434 are mentioned in 26, the 7 weeks restore and re-edifie *Jerusalem*, the 62 weeks bring in the Messiah, and stretch towards the end of his private life; and the last week finisheth the sacrifice of the Lord, and begins both the calling of the *Gentiles*, and the rejection of the *Jews*.

The 49 years are the term, from the first of *Cyrus*, to the sixth of *Darius Longhand*, second Son to *Darius Hystaspis* by *Hester*, in whose sixth year the Temple was built, the which being begun in the third year of *Cyrus*, was 46 years a-building according to the *Jews* account: The which time some do reckon thus, *Cyrus* and *Cambyses* 9, *Darius Hystaspis* 14, *Xerxes* 20, and *Darius*, or as others *Artaxerxes Longimanus* 6; the which computation, I take to be truly, and only agreeable to this Prophecy.

That this Prophecy sounds of a true Messiah, who was to be a true Mediator of the World, and

and of no temporal Saviour, is clear: Becauſe,

1. The ſix intents here mentioned in the 24, are impoſſible to any meer man.

2. The title of Honour, Prince, is added for a diſtinction from other Saviours, as alſo for a diſtinction from other inferior Angels in *verſ.* 20, 21, and alſo added for a diſtinction from other Lords, in *Chap.* 8. 25.

Becauſe therefore it ſounds of the true Meſſiah, and the time of his coming is paſt, as likewiſe all thoſe things which were predicted are brought to an effect; I ſafely conclude, the true Meſſiah is come.

Moreover one of their Rabbies, Rabbi *Eliah* ſaith, *The World ſhould ſtand* 6000 *years, according to the number of days of the Creation*; 2000 *ſhould be of Vanity*, 2000 *of the Law, and* 2000 *of the Meſſiah.* Now thoſe 4000 firſt years are long ſince paſt, and we are very near the end of the 2000 of the Meſſiah.

Theſe exceptions they make, That, namely, God hath not as yet ſent the King Meſſiah for their ſins ſake, are of no value: becauſe they have never been in ſuch a long exile as now; and they think themſelves more juſt than their Fathers in the *Egyptian* and *Babylonian* captivity, by

by reason of keeping the Sabbath; neither can their sins change the decrees of God so often manifested in Scriptures.

These were the Arguments which sufficiently did perswade me the true Messiah was come.

But because the *Jews* dream only things corporal about the Messiah, and about the end of his coming, as likewise about his person; I resolved to enquire further into these points:

A. 1. Touching his person, I found out that he should not only be a man, but likewise the true God: not only because the nature of the offenders, and the party offended did require; but likewise, because the reason of his coming into the world was to make reconciliation for iniquity; and because many Scripture-places did affirm the same.

That he should be a true man was plain, because he was to satisfie for that nature which did trespass in, and by *Adam.* He is call'd the seed of the Woman, *Gen.* 3; which being material, doth infer that Messiah should be a man *like unto us, yet without sin.* He is call'd *the seed of Abraham*, and was promised to him, *Gen.* 17.

It is observable, That God having an intention to confirm his Covenant of Grace, and to shew the certainty of it, doth promise the blessed seed, not only to a woman, *Gen.* 3, but likewise to a man, which was *Abraham*, *Gen.* 17, for to make them both sure of those spiritual benefits which were to be acquired by him, and to make both the Sexes partakers of that glory, *viz.* that the Messiah should come out of their Limbs.

Hence it proceeds, That when God had promised the blessed seed unto the woman, *Adam* call'd her *Eve*, because she was the Mother of all living, *Gen.* 3. 20. Before the fall, *Adam* call'd her, אשה, a Woman; but after the transgression, and the promise of a Messiah unto her, he called her *Eve*, because out of her should proceed him that should give life unto all them that require him; and so in and by Christ, she was the Mother of all living, who otherwise could bring nothing into the World but sinners, and so dead in their trespasses.

And as *Eve* was call'd the Mother of all living, so *Abram* was call'd *Abraham* after the promise of the blessed seed, that is, the Father of many Nations; because in him (by rea-

reaſon of the ſeed) all Nations ſhould be bleſſed, *Gen.* 17. And there God was pleaſed to confirm his Covenant, and the promiſe of the Meſſiah belonging to it, by adding to his name the Letter ה (which was taken out of the name יהוה) and making out of *Abram Abraham*; and to ſhew that promiſed ſeed belonged as well to the woman as the man, the Lord added the ſame Letter to the name of *Sarai*, and maketh it *Sarah*. When God ſent *Moſes* to the Children of *Iſrael* into *Egypt*, for to bring them out of the Houſe of bondage, and to bring them to the Land of *Canaan* according to the promiſe, he uſes this expreſſion, *And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty; but my name JEHOVAH was not known to them*, *Exod.* 6. 3. Surely they knew that God was call'd *Jehovah*, becauſe they call'd him ſo themſelves; therefore this is not to be underſtood of the name, as it is in its ſound, but as it is in its power: they knew him by the name of שדי, that is, that he was able or ſufficient to perform what he had promiſed, but not by the name יהוה, *Jehovah*; That is, they had not ſeen the being of thoſe promiſes, becauſe

the name *Jehovah* signifieth as much as an Essentiator, who giveth a being to those things which he hath formerly promised to do. So God in that case reflects upon himself, and upon the Covenant made with *Abraham*, which at present he was to execute.

And this is the reason why God changed the name of *Abram*, in adding to it one Letter out of his name *Jehovah*, that he might assure him and his Wife, that he would for certain give an *esse* to his promise, and so make himself known by the name יהוה *Jehovah*; and this was the surety, and underpand of his promise.

So then because the Messiah proceeds from both the seeds of a man and of a woman, according to the promise, it must needs follow that he is a true man himself. Besides, he is call'd a Son, a Child born of a Virgin and so-forth.

That he should be a true God, doth shew, not only the infinite Object that was offended, and the infinite guilt of *Adams* sins which a meer man could not take away from us, and reconcile us to the offended party; but also those expressions in Scripture sounding of the Messi-

Messiah, which cannot be attributed to any meer man. He is then call'd *Emmanuel*, עמנואל Isa. 7. 14, *Behold a Virgin shall conceive and bear a son, and shall call his name Emmanuel*, that is, *God with us*; which is to shew, that God should take on him the seed of *Abraham*, *Heb.* 2. 16, and so be God and man. Then *Isa.* 9. 6, it is said of the Messiah, *Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and he shall be call'd, Wonderful, Counseller, the Mighty God, The Everlasting Father, and The Prince of Peace.* Where one may plainly see, that the Messiah should be a God, because he is called, אל גבור, *The mighty God, and everlasting Father, whose goings forth have been from old, from everlasting*, *Micah* 5. 2; which attributes can belong to none else but to him, who is the true and everlasting God. Moreover, in the Prophecy of *Jeremiah*, in *Chap.* 23. 5, 6, God saith so, *Behold, the day is come that I will raise unto David a righteous branch*, &c. *And this is his name whereby he shall be called, The Lord our Righteousness*, יהוה צדקנו. Now the name *Jehovah* is so proper to God, that it cannot be communicated by any means to any crea-

creature, it is Gods own memorial, as *David* speaks of it; yea, God himself saith with a kind of jealousie, *Jehova is my name, and my glory will I not give to any else.* Besides that, Reason it self shews us the incommunicability of this name, because no living creature can give a *Being* to another, yea neither to himself, and therefore cannot be call'd *Jehovah.*

But because Messiah is call'd here in the quoted place *Jehovah*, it must needs follow, that he is the true and everlasting God, who hath a Being from himself, and sustains all things besides himself.

But the *Jews* use here a kind of exception, saying, the name *Jehovah* is communicated to others, as to the Ark, when it is said, *Arise Jehovah, before Jehovah, and thy enemies shall be dispersed.*

But I answer this to be a vain exception.

1. Because the *Jews* themselves, when they are not in any disputation, they not only confess this name יהוה, to be a wonderous powerful name, so that one may do great miracles, if he knoweth the right pronunciation of it (as they say Christ did all his miracles by that name, because he had stolen the right pronunciation

ciation of it in the entry of *Solomon*) and therefore they say, the pronunciation of it is hidden so, that they either call it *Ihu*, or *Shemhammephoraſh*, the name of four and twenty Letters; but also they dare not pronounce the same for its holiness sake. How then can this name that is of such a great efficacy and holiness be communicated to any creature, and especially to such an one as hath no life, but is more than irrational?

2. The Ark is not call'd יהוה, but the *Israelites* call at the Ark, or in the presence of it, as of a thing where God more especially manifested himself upon; because they say,

1. Arise *Jehovah*, which they could not say to a dumb Ark, which could not hear nor rise up without the help of another.

2. The effect of that arising, cannot be ascribed to the Ark: *And thy enemies shall be destroyed*; which is only the Work of the Almighty. So that here is not meant the Ark, but God himself.

Moreover the verity of this assertion is not only proved by Scripture, but likewise by the assentment of the *Jews* themselves, amongst whom the most subtil Rabbies and Philoso-

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phers do yield, that Messiah should be an Angel of the face of God (*Isa.* 63.) and so not created, but in some measure of that same essence with God, which doth infer nothing else, but that he is a true God, and co-essential with the Almighty Father.

" So then the *Messiah* being constituted of " both natures *divine* and *humane*, is so become " a *Mediatour*, and to undergo the office of a " *King*, of a *Priest*, and of a *Prophet*, which was " adumbrated in the *Old Testament* by several, " which either had those Offices distinctly or " joyntly together, as *Melchisedec*, *David*, *Samuel*, *Solomon*; and this is the reason he is " call'd a *Priest for ever after the order of Melchisedec*, *Psal.* 110. 4. Let then the blind " *Jews* dream of another end, for which *Messiah* should come into the World, as to de- " liver them out of the hands of their corporal " enemies, to re-edifie the Temple, to set up " the sacrifices, to subdue all other Nations " under their dominion; yet it is plain and e- " vident, that the end of his coming should be " spiritual, to perform the Office of a *King*, of " a *Prophet*, and of a *Priest*. He was to be a " *King*, to over-power the works of Satan; a

" *Pro-*

"*Prophet*, for to teach us the Will of God; and a "*Priest*, for to make reconciliation for iniquity, and "to bring everlasting righteousness.

All the offerings and sacrifices in the Old Testament could never make the comers thereunto perfect, Heb. 10. 1. not only because *they could not cleanse from sin, and were but a shadow of the things to come*; but also because *they could not destroy the works of the Devil*, who still according to the assentment of the *Jews*, had his part in the offerings.

We read *Levit.* 16. 7, 8, *&c. And he shall take two goats, and present them before the Lord, at the door of the tabernacle of the congregation; and Aaron shall cast lots upon the goats*, גורל אחד ליהוה וגורל אחד לעזאזל, *one lot for the Lord, and the other for Azazel; and Aaron shall bring the goat upon which the Lords lot fell, and offer it for a sin-offering; but the goat on which the lot fell to be scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for Azazel into the wilderness*, &c.

Here they say, That by *Azazel* is to be understood the Devil, who still had a power over them, and unto whom they were forced to offer to mitigate him, that they might be free from his assaults; and hence proceeds the Jewish Proverb, an offering, קרבן עזאזל, to *Azazel*, when they are to give a

bribe to a wicked man to stop his mouth, who in his nature is as bad as the Devil.

Therefore it was needful that the Messiah should come as a spiritual *King*, and as a *Priest* of an high power, to tread the enemy under our feet, to bruise Satans head, and to destroy utterly his works; that so he might take away that fear that was in the believers before his appearance in the flesh.

Now the considerations of those things did plainly shew unto me (which is my last point) that none else but *Christ*, in whom Christians believe, is the true *Messiah*, because in him all the Predictions are fulfilled.

The Scepter did not depart from *Judah*, nor a Law-giver from between his feet until Christ came; when, as I said above, the Jewish Government was abolished, and they dispersed through all the World.

The second Temple was yet in its flower, when Christ appeared there, and honoured the place with his presence, and since that time it was desolated.

The Messiah was to be born of a Virgin, so was *Christ* born, being conceived by the Holy Ghost, in the womb of the Virgin *Mary*, as the Evangelist doth testifie, *Matt.* 1. 18.

He was to be born in *Bethlehem*, so was Christ the Saviour of the World, *Luke* 2. 4, 7.

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The Messiah was to come after the end of *Daniels* Weeks; so did Christ come, as we may see, by accompting of the time.

The *Messiah* was to suffer for our sins, *Isa.* 53, to be cut off and dye, *Daniel* 9, he should cause the sacrifice and oblations to cease, *ibid.* All this Christ did, he offered his soul for the sins of men, *Joh.* 10, he died for our sins, *Rom.* 4, and after his death not only the sacrifices did cease, but also the place of oblations, which was the Temple in *Jerusalem*, was abolished without any hopes of restauration.

The Messiah was to be God and Man, so was Christ a Man, because born; a God, because he shewed it by his Works and Miracles, which a created power could never have done.

And to be short in a case so plain as this is:

"All these Scriptures which did sound of the "*Messiah* were fulfilled in Christ, either touching "his nature, or the end of his coming; yea, not only "in the things themselves, but also in the circumstan-"ces, as we may see by reading the *New Testament*, "written by the Apostles and Evangelists. So then I "concluded, That the true *Messiah* was come, that "he was to be God and Man, and that Christ in "whom Christians believe, was, and is the true *Messi-*"*ah*; whom I have embraced truly, and hope to be "saved by his infinite merits. "And

"And now I will exalt thee, O Lord, for thou hast
"lifted me up by the arm of thy mercy, and hast not
"made my foes to rejoyce over me. O Lord, Satan,
"Hell and Death had opened their mouths to de-
"vour me, and so to rejoyce in that prey; but thou,
"O Lord, hast shewed me the way of thy salvation,
"and made me to cry out, *O Death, where is thy sting?*
"*O Grave, where is thy victory?*

"I cried unto thee, and thou hast healed me; thou,
"O Lord, hast brought up my soul from the Grave,
"thou hast kept me alive, that I should not go
"down to the pit of eternal damnation.

"Thou by thy favour hast made my mountain to
"stand strong, and madest me take hold of the
"horn of thy salvation.

"Sing then unto the Lord, my Soul, and give
"thanks at the remembrance of his holiness. Bless
"him, and forget not all his benefits; he forgiveth
"all thy iniquities, and healeth all thy diseases.

"Do thou, O Lord, strengthen me with thy grace,
"that I may not fall from thee, and from thy only
"Son our Saviour Jesus Christ; to whom with thee
"and the Holy Ghost, be praise and glory for ever,
"*Amen.*

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